

Dorobo FL12

Ara

/231 cont./

621
[492]
[771] to debonog, i. e., huts of the unmarried men, in contrast to the
[492] aija to dalima, the camp of the married. Therefore here, too, we
[771] find, even in the name, a separation into kraal of the married and
kraal of the warriors, similar to the one mentioned for the Masai.

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353 The arrangement of the interior of the hut, like the form itself,
415 resembles that of the Masai; its furnishings, however, are even
357 sparser. A honey pot (madjé, mädjeog), a gourd bottle (inget) for
383 drinking water and honey beer, a leather bag (lebenu, lebenua)
352 for collecting honey, a larger one (ndäro, ndareraßig) for water, a
412 few earthen pots, larger ones (idug, idia) and smaller ones (ruguba,
ruguba) for cooking, a couple of wooden bowls (tagi), a rope cut out
of an animal skin (scharu, schäruga) to tie up the slain meat, a cord
twisted out of the bark fibers of the baobab (Adansonia digitata) for
the drawing up and letting down of the beehives hung in trees
(merihgo), along with a few dehaired skins (fulót) that serve as beds,
as well as ax (haßo, hauerag) and knife (pandyug), constitute the
principal household equipment. In a few huts one also finds the en
442 dereta /pack-holders/ of the Masai, here called lalaho (lelewegg),
412 as well as a hammer (giribet) for forging and a chisel for designing
413 the arrow points (mad, mara), and finally that sharpened small piece
177 of sheet iron serving as razor-knife (herá, hererá). The entire family,

592 namely, husband, wife or wives, and the uncircumcised children,
live in one /232/ hut. Men and boys, however, are usually out.

• 512 The day begins even before daybreak for the hunting men. They
[224] set out with a snack consisting of a little piece of boiled or roasted
[264] meat, so that the first light of day already finds them in the hunting
[325] grounds. The game now behaves best; as they say, it then feeds
more eagerly and carelessly than a few hours later, when the sun
already becomes annoying to it. At daybreak women and children
leave the huts; firewood and water are carried up in order to cook
the meat fetched from a larder located in a nearby tree. The meat

[251] is kept there and not in the camp, so that it hangs in the air and
512 thus remains fresh longer. After that the morning meal is eaten.
264 Actually the Wandorobo do not have definite mealtimes: as long
as there is something edible they simply eat as long as they can.

/233 cont./

• 512 After breakfast the day's work begins. Huts must be repaired
 [356] and renovated, for which branches and twigs for the frame, bast
 [462] for binding it, and long-stemmed grass for covering the roof and
 lining the walls are procured. When the women are not busy with
 this, with cooking, with fetching water and gathering firewood, one
 usually sees them sitting in the shade with some handwork. They
 [294] sew clothing, bags, leather covers for the wooden pots, cut straps,
 [281] etc. Concerning the ornaments, the Wandorobo make for themselves
 306 those things that the Masai also make for themselves; they only buy
 439 the metal-forged work from Masai blacksmiths. The making of the
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FIG. 81. (7/10)

ball-shaped earthen pots (Fig. 81) falls to the women. From dark-gray clay (anjet) they shape the pot with their hands (without a wheel) and let it dry in the sun, after it has been decorated, usually with cord ornamentation. Before being fired, it is usually stuffed with dried grass prior to being put in a fire made with dried tree bark with which it is entirely covered and in which it remains until it takes on a dark red color. The finished pot, in order "to protect it from cracking during use," is thoroughly heated on the hearth fire, and then boiling water, in which a bone has cooked, is poured in.

281 The dressing of the hides from the most recent hunting booty also takes a great deal of time. Those intended for sale are, of course, simply nicely cleaned of all meat and fatty parts and then, pegged to the ground with sticks, dried in the sun. The others,
 [171] however, which are to be used to make clothing, are worked into
 000 leather in the way described for the Masai. As there, the tanned

Dorobo FL6

Asa

/235 cont./

411 with fat several times, it is bent over the fire. The string is plaited
322 together, turning and braidlike, out of short animal tendons and is
[283] extended by further interweaving up to the required length. The
[237] projecting starting-ends of the individual pieces of tendon are neatly
cut off, whereupon one then rubs the now finished bowstring with
some fat.

[237] The arrow shaft (Fig. 84) is carved out of a dry wooden stick,
[824] first rounded, then smoothed by scraping. The upper end is wound
[412] with tendons that have been coated with the varnishlike juice of a
not yet described species of gladiolus known as dirizē, whereupon,
on top, one drills in the one- /236/ /Figs. 83 and 84 appear here/
411 centimeter-long hole for the tang of the arrow by a twirling motion
[237] with a thin wooden chisel. At the lower end the three-part feather-
[136] ing -- out of the feathers of the carrion vulture (Neophron perc-
[283] nopterus) -- is first fastened on by being wrapped with a very fine
[824] bast thread and then glued fast with the gladiolus juice just mentioned.
Another wrapping of animal tendons is found between the feathering
and the rear notch for the bowstring, in order to prevent a splitting
of the shaft.

[325] The people buy the iron points; only if a point breaks off /237/
[322] do they as a rule forge a new one for themselves. Clubs are carved
[171] from a piece of wood, as among the Masai. They buy the spears,
[439] of which there are one or more in almost every camp, from the
blacksmiths of the Masai. The spears serve as weapons only in the
camp, where shooting with arrows is not permitted, on account of
the danger connected with that, since they are always poisoned.
415 The Asa for the most part buy wooden bowls and gourd bottles from
[439] sedentary tribes. On the other hand, in some places they plait
[285] shallow baskets, which they use for storing food.

524 The fact that the Wadorobo do not play the board game so
[824] popular among the Masai was explained to me by them with the
[171] words: "During the game we would forget to hunt and then, with our
families, would have to starve."

• 512 With the coming of darkness complete stillness as a rule comes
517 over the camps, quiet even during the day; the day's work is done
and everyone goes to his hut. Only on moonlit evenings do the old
[273] people often still sit in the open for a few hours, talking, with a
[535] gourd bottle of honey beer, while the young men and girls dance
[533] and let their falsetto song ring out through the still night, from

(TEXT CONTINUED ON PAGE 313)

512 /237 cont. /
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 [223]
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 [21]
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which now and then, as though as an answer, the cry of a predatory animal resounds over to them. The dance differs from that of the Masai through the fact that the men do not lift their feet, but only raise their heels. The narrow, twisted plaza of the camp permits only dancing on the spot. Just as there, here too it is accompanied each time by song.

In a falsetto (1)

- [26] 1. Recorded by Herr Stabsarzt /staff physician/
 Dr. Skrodzki.

the tone, just barely reachable, roughly the A above middle C (sometimes stricken), is strongly accented and shrilly sung out. In an extremely irregular beat the succession of tones now descends in the six-four / $\frac{6}{4}$ / chord of A. At the A below middle C the chest tone sets in, but relatively softer than the falsetto, until, descending in the same degrees of the scale, the second A below middle C is reached. The final tones are more certain, because they lie better for the singer; the falsetto usually hovers around the tone sought, in part uncertainly, in part playfully.

Appoggiaturas, triplets are repeated all the more frequently the more certain the artist gradually feels in adhering to the melody -- sit venia verbi /so to speak/. No other figures are observed. Finally the voice once more glides within the seventh chord up and down the last octave; or the fundamental tone is phrased in contrapuntal fashion at the end. The entire song is an irregular variation of a six-four / $\frac{6}{4}$ / chord. It is limited almost entirely to two octaves. Through the greater probability of being hit properly the fundamental tones of the chord form the natural rest points for the voice and may sometimes be interpreted as strong parts of the measure. In marching they coincide with the putting down of one foot. Nevertheless there is not any sort of time that can be observed. The delivery is often parlando, and the tempo also corresponds to this style. The fact that the /238/ text is arranged ad libitum /at will/ for each use heightens the interest, if not the musical enjoyment, of the listeners.

/238 cont./

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An overheard text is: "If I were a bird that is sitting beside the river and a zebra came to drink, I would, in the little bird's place, kiss (or bite) it, because I love it very much. But I am big and therefore can not."

• 512

Around ten o'clock at the latest the merriment reaches its end, and the camp is finally wrapped in silence.

825

[789]

The statement of the Wandorobo, according to which it is still supposed to have never happened that human beings have been killed by predatory animals within the camp seems remarkable. They therefore do not fear them at all and believe themselves safe from them because of their magic medicines, some of which, according to popular belief, keep the wild animals far away, while others have the effect of the cap of invisibility.

III.

601

Kinship designations and terms of address.

The kinship designations are the following:

Father: aba or baba.

Mother: jējo or ea.

My wife: mai totuan.

My brother: bidjog uan.

My sister: bidjot uan.

Half brother: weku baba.

Half sister: wetu baba.

Brother of the father: bidjog e baba.

Sister of the father: bidjot baba.

Brother of the mother: bidjog ea.

Sister of the mother: bidjot ea.

Son of the father's brother: weku bidjog baba.

Son of the father's sister: weku bidjot baba.

Daughter of the father's brother: wetu bidjog baba.

Daughter of the father's sister: wetu bidjot baba.

Son of the mother's brother: weku agogesch.

Son of the mother's sister: weku bidjot ea.